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WHOLE NO. 1449.

## RELIGIOUS.

[For the Boston Recorder.]

## THE GOOD MAN.

Confidence is reposed in the good man.

This is evident.

1. From consciousness. The reader

is aware, that he does confide in those

whom he believes to be honest, industri-

ous and pious.

2. From observation. We see others

reposing implicit confidence in those

whom they regard as possessing these

characteristics. A man of very exemplary

life recently testified, that the identical

persons who had attempted to injure him

during their life time, when brought near

the grave, made him the executor of their

wills and the guardian of their children.

The community manifest a great un-

willingness to credit slanderous reports

respecting one who has been regarded as

a good man.

3. God has so constituted us, that we

necessarily confide in those whom we

have evidence to believe to be sincerely and

truly good. The conduct of Abraham in

yielding promptly to the requirements of

God—the rigid regard of Daniel and his

three associates to the will of Jehovah—the

unwavering course of the Apostle

Paul—the firmness and perseverance of

all who have preferred a violent death to

a departure from the narrow way of truth,

are approved by all, who have candidly

read the history of good men.

Remarks.—If confidence is reposed

in good men, it is evident, that none but

such should be elevated to responsible of-

fices in the church and in the State. The

people will not be benefited very much

by those in whom they place no confidence.

2. If the above position, that confi-

dence is reposed in good men, be correct,

it follows that but few such hold offices

at the present time in the civil institutions

of our country. Y-N-N.

[For the Boston Recorder.]

## AMERICAN SUNDAY SCHOOL UNION.

MR. EDITOR.—This institution still

holds to the maxim, "if you would ex-

press great things, you must attempt great

things." At their annual meeting in May

last, they embarked in the important en-

terprise of establishing in the West, five

hundred Sabbath schools in destitute places,

and of supplying them wholly or in

part with libraries within the year. This

is a grand movement. Instead of its be-

ing "like casting seed by the wayside," it

is casting bread upon the waters, in full

expectation of finding it after many days.

There are good and sufficient reasons

to justify the American Sunday School

Union in undertaking such a good

work. I will mention a few of them.

1. Because there are so many in the

West who are destitute of Sabbath school

instruction.

It has been ascertained that there are

at least fourteen hundred thousand chil-

dren and youth of a suitable age to at-

tend Sabbath schools, who do not attend

any Sabbath school whatever. Such then

is the field; such is the land that remains

to be possessed. But what are 500 Sab-

bath schools in such a field? Give to

each school 100 scholars, and then only

one in twenty-eight of the fourteen hun-

dred would be in a school. There

must be 14,000 Sabbath schools instead

of 500, with 100 scholars in each school,

before those now destitute, are all en-

joyed Sabbath school instruction. It is

satisfactory therefore that a society organ-

ized with express reference to supplying

the destitute with Sabbath schools, should

undertake to establish 500 schools this

year among those destitute, and furnish

them with libraries.

2. The American Sunday School Union

is adapted to such a field.

Says Dr. Humphrey, in his sermon at

their annual meeting 1831, "It is the

glory of this institution, that it belongs to

no religious party or sect." Hence its

adaptedness to labor among those em-

bracing every party and sect, will readily

be seen. The Union can go among the

divided and scattered; it acts as a kind

of magnet, drawing together the distant

and uniting the disjointed. It can do

this because it seeks not its own but

the things which are Jesus Christ's. It has

no other story to tell, but the story of

the cross. It has no other object to gain

but the salvation of the soul. It has been

remarked of Whitefield, that he has

extended his labors to the State of New

York, and in the State of New York,

he has extended his labors to the State of

New York, and in the State of New York,

he has extended his labors to the State of

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New York, and in the State of New York,

thing true concerning the American Sun-

day School Union which is not and cannot

be true concerning any denominational

Sabbath School Society. Who will risk

his reputation so much as to stand up

and say, that there are large numbers or

small numbers in our new settlements,

that must be left destitute of Christian

education and moral reading, if not sup-

plied by an institution? composed of

only one denomination of Christians? I do

not deny there are places at the West

where denominational schools and books

are preferred to Union schools and books.

But are not these places already supplied

in part with Sabbath school instruction?

Is there then a louder call, is it a higher

and holier duty to help those partly sup-

plied with the bread of life, than it is to

help those who are destitute, and who must

remain destitute unless supplied by a union

of evangelical Christians?

3. The American Sunday School

Union has the confidence of good men.

Few if any religious institutions can

gather around them more or warmer friends

than the American Sunday School Union.

Let not the reader be startled, and look

upon this as a sweeping remark, or a

"rhetorical flourish." It is a statement

made upon reflection and observation. I

feel that it is based upon fact, and fact

will, if need be, come out before the public

in a more tangible form than ever. The

Society has never sought notoriety, only

to do good in its own way, with the single

object of doing good in view, should mak-

ing it noted. Its design is so good and

its field of labor so peculiar, that it is ne-

cessarily noiseless in its operations. But

because it has not cried, nor lifted up

nor caused its voice to be heard in the

streets, have any inferred its lack of

friends, or that good men had not confi-

dence in it? What is the evidence of

this confidence, with the exception of its

500 publications, and in its thousands of

Sabbath schools established in the West?

as seen also in the numerous churches

and meeting houses, to say nothing of

the school houses and week day schools

which trace their origin back to Sabbath

schools established by this Society?

The American Sunday School Union

embarked in the enterprise alluded to in

this communication, with the strong con-

viction, that good men had confidence in

the organization as every way adapted

to such a work. And there were some

circumstances which led them to feel that

the present was a favorable time to

lengthen their cords and strengthen their

stakes. The work in which they had

been engaged about twenty years, instead

of being dropped or diminished, was grow-

ing up on their hands. They felt at the

same time, that God was giving them

greater favor with the people. The

importance of the American Sunday

School Union was becoming better un-

derstood, and more generally acknowl-

edged. These signs were full of en-

couragement. They were many indica-

tions, that the government and true, were

gathering around this national and Chris-











